

# The Lion

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## The Christian Gospel

as directed to those outside the Church, to those inside the Church and to those who are passing into glory

by the Very Reverend Patrick Henry Reardon  
Rector of All Saints' Church, Chicago

DEPENDING on the persons to whom it is addressed, the Christian Gospel is readily divided into three parts. This division is sequential, involving stages, and all three have to do with membership in the Church.

First, to those *outside* the Church the Gospel is directed as the announcement of salvation and the summons to repentance. In this context the Gospel is (to translate Hebrews 6:1 quite strictly) "the word of the beginning," *ho tes arches logos*. This is the Gospel as kerygma, or announcement, and it deals with such elementary matters as "the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment" (6:1-2). The process initiated in this stage of the Gospel is the catechumenate, and its sacramental fulfillment is Baptism, "for by one Spirit we were all baptized into one body" (1 Corinthians 12:13).

Second, to those *inside* the Church the Gospel is directed as *didache*, or doctrine, and *paraklesis*, or exhortation, the summons to "increase and abound in love to one another and to all" (1 Thessalonians 3:12), to "abound in everything in faith, in speech, in knowledge, in all diligence" (2 Corinthians 8:7), "till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ" (Ephesians 4:12).

This is the Gospel as *theologia*, the more intimate knowledge of God from inside the house of salvation, the repeated extension of the believer's finger to know the place of the nails. The sacramental fulfillment of this Gospel proclamation is the Holy Eucharist, in which "we, though many, are one bread and one body; for we all partake of that one bread" (1 Corinthians 10:17).

Third, to those who are passing into glory the Gospel is directed as the completion of the Christian life: "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34). This is the Gospel in its utter fullness, "for now we see in a mirror dimly, but then face to face. Now I know in part, but then I shall know just as also I am known" (1 Corinthians 13:12).

And inasmuch as sacraments involve signs and representations, there is no sacramental mode to this proclamation of the Gospel. In this third stage of the Gospel proclamation the Church gathers without the medium of symbols, to chant to the Lamb, "You were slain and have redeemed us to God by Your blood out of every tribe and tongue and people and nation" (Revelation 5:9).

Within the Scriptures we find all three forms of the Gospel, sometimes with respect to exactly the same theme or image. Let us take, for instance, the Good Shepherd.

In the Gospel of Luke, the theme of the Good Shepherd pertains to the first stage of the Gospel, the conversion and return of the sinner. The Good Shepherd here goes after the one sheep that is lost until He finds it, and when He has found it, He lays it on His shoulders rejoicing, and when He comes home, He calls together His friends (Luke 15:4-6). That is to say, He brings the sheep into the Church. This is the Gospel that Ananias preached to Paul: "Arise and be baptized, and wash away your sins, calling on the name of the Lord" (Acts 22:1).

Expressed in Baptism, the Gospel's first stage is also the first fulfillment of the prophetic hope expressed by the Psalmist: "The Lord is my shepherd; I shall not want. He leads me beside the still waters. He restores my soul" (Psalm 22 [23]:2-3).

In the Gospel of John, on the other hand, the theme of the Good Shepherd pertains to the Gospel's second stage, the knowledge of God \*within\* the flock, where "I know My sheep, and am known by My own. . . . My sheep hear My voice, and I know them, and they follow Me. And I give them eternal life" (John 10:14,27-28). This recognition of the Shepherd's voice, calling each of His sheep by name (10:3), is the grace given to Mary Magdalene, for instance. Only when the Shepherd addresses Mary by her own name does she recognize His voice (20:16). This experience describes the life within the Church, where believers daily attend to the modulations of the Shepherd's call.

Perfectured in the Eucharist, it is the second fulfillment of the prophetic hope expressed by the Psalmist: "You prepare a table before me in the presence of my enemies; You anoint my head with oil; my cup runs over. Surely goodness and mercy shall follow me all the days of my life" (Psalms 22 [23]:5-6)



In the Book of Revelation the theme of the Good Shepherd pertains to the third stage of the Gospel, the realm of eternal glory. Here the Good Shepherd is portrayed as one of the flock, "for the Lamb who is in the midst of the throne will shepherd them and lead them to the living fountains of water" (Revelation 7:17). As the entrance into heaven, this is the final fulfillment of the hope expressed by the Psalmist: "And I will dwell in the house of the Lord forever" (Psalms 22 [23]:6). §

Sandra Monica Takala, 1947-2008. At her Chrismation two weeks before her death, she chose the name Monica because she liked the idea of taking the name of a Saint who prayed for the salvation of her son. She told me (her daughter) she would pray for her five grandsons while she was on this earth and after her death. Thanks be to God for my mother and her namesake.



Monica was commended from St. Mark's Church with a beautiful Requiem Mass and buried at St. Laurence Cemetery. *Rest eternal grant unto her, O Lord, and may light perpetual shine upon her for endless ages with thy blessed ones, for thou art gracious.*



Richard Thomas Woolley was born in Denver in 1925 and served in the U.S. Navy in WW II. He graduated from the University of Colorado in 1949 followed by graduate work at Utah State, New York U., and U. of Southern California. He worked as an aerospace engineer and scientist for Ball Aerospace for 31 years and received several high honors for Spacecraft development and instrumentation. He married Jeanne Macy on 13 June 1953. They have three children: John, Beth, and Jane plus 15

grandchildren and 3 great grandchildren. Dick was happiest with his family who all adored him. He loved to sing in Church choirs and was a Barbershop singer. He loved the Colorado mountains and would be wonderfully pleased with his burial place at St. Laurence. He loved the Lord and always tried to live each day as God would want.

*Rest eternal grant unto him, O Lord.*

## The Diocese of Wichita and Mid-America 2008 Diocesan Pilgrimage



October 24th & 25th,  
2008  
Kearney, Nebraska

On October 24th and 25th faithful from St. Mark's and throughout the Diocese of Wichita will gather in Kearney, Nebraska for a diocesan pilgrimage to honor Father Nicola Yanney, the first Priest of our diocese on the ninetieth anniversary of his repose. His Grace, Bishop Basil will Bless the new gravestone and give the keynote address.

Fr. Nicola was the first Priest to be Ordained by Bishop Raphael after his consecration. While tending to the sick of his flock, Fr. Nicola fell ill and died in the Spanish Flu epidemic of 1918.



of the world. That which you allow to be done, you do yourselves ; and as you do, so will GOD requite you. But rather turn heart and eye to the Cross before you : think it not much to suffer a little for Him That there suffered so dearly for you. We are going about His Work to-day, and may hope to receive His reward. I should be ashamed to encourage you, because their vessels are more numerous than ours. If brave men, in a common war, love to fight against odds, how much more, in this holy combat, shall we not rejoice who have the opportunity of shewing that we trust not in numbers, but in GOD, — not in the hosts of the LORD, but in the LORD of Hosts ? And though my eye cannot see, nor my hand reward, every brave action which shall this day be done, there is One Who will behold all, and Who cannot fail to recompense each."

So saying, Don John returned to his galley ; and from ship to ship passed on a shout of hope and encouragement, — a shout that told how, in that huge army, not one would refuse to lay down his own life for the welfare of his companions, and the safety of Christendom. At the same moment the officers gave the signal for prayer, and one and all, falling on their knees, called for GOD's mercy and pity.

Hitherto, the wind had been favourable to the Infidels ; but now, while the army were on their knees, it failed and failed, till the sails flapped idly against the masts, and there was the uneasy roll of a becalmed ship, and the kissing salutation of the sinking waves. Don John thanked GOD, and took courage; and even ere he had made an end, the waters darkened behind him, and the breeze wafted on the Christian armament. Not a rude, boisterous gale ; that would have done them little good ; but a gentle, sighing, fitful wind, that carried the cannon smoke into the Mahometan fleet, and there let it hang in lazy wreaths, blinding the men, and perplexing the officers.

One solitary cannon boomed from the Admiral's ship, and at the same moment the battle joined in the centre. The Turkish archers shot so thickly and well, that the air was darkened by the flight of steel. In mast and plank, beam and bulwark, quivered the barbed weapons ; and many a good oarsman and brave sailor went to his last account. It was one o'clock ere Barberigo, with the left wing, could get into action : an arrow struck him in the left eye, and, feeling himself mortally wounded, he went below. His nephew took his place, and fell like his uncle: but their deaths made their soldiers victorious. The right wing of the Infidels was shattered and dispersed;

some of the captains sought to fly, and were taken ; some ran their ships aground, and swam for their lives ; and some struck their flags, and cried for quarter. But in the centre of the fleet, the fight was closer and bloodier, for the great galleys of the Turks were there ; and here All Pasha and Pertan Pasha fought with the fierceness of tigers.

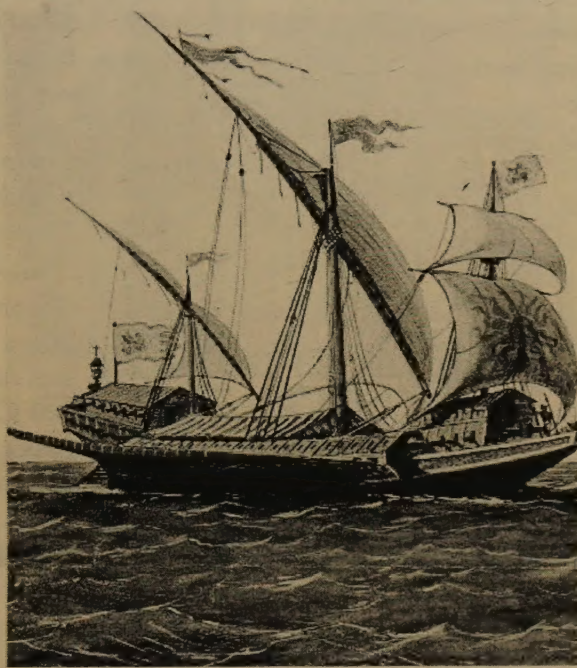
The Griffin, a Roman Galley, and the fleetest of the Christian vessels, gave chase to the famous pirate, Caracoza ; it was in vain that he hoisted his black flag, the sign that he would give no quarter: in vain that his bowmen shot their best, and his musketeers aimed their truest : he was slain and thrown

into the sea. Then the best and the bravest of the Mussulmans fell where they had fought : Ali Pasha was struck down on his own deck : Pertan Pasha, more fortunate than he, escaped in a light brigantine. Thirty thousand Infidels fell in that battle: three thousand were taken alive : fifteen thousand galley-slaves were set free, and returned to their own lands. And of all the Turkish armament, fifty galleys only went back to Constantinople.

It is sad enough, even when we are telling of the great victories which GOD has been pleased to win for His people, to think of the misery, the long years of sorrow, the thousands

of broken hearts by which they were followed. This Cross, that went before and led to conquest, was also the sign that these things must come to pass. And therefore let it be a type to us. We cannot gain any great victory over ourselves without pain: — we cannot please our own hearts and please GOD too. If we wish to conquer, we must be willing to suffer. And why ? — Let me answer in the words of our Prayer-book. "CHRIST Himself went not up to joy, but first He suffered pain : He entered not into His glory before He was crucified. Truly our way to eternal joy is to suffer here with CHRIST ; and our door to enter into eternal life is gladly to die with CHRIST; that we may rise again from death, and dwell with Him in Everlasting Life."

Dr. Neale is too polite in his Victorian propriety to record that 12,000 Christian slaves from the hulls of the Turkish ships were freed by this victory. More than 3,000 Christian slaves chained to their oars died in the sinking of the Muslim ships... a sad reality known to the Catholic forces in every such sea battle. The slaving of Christians by the Ottomans was curbed by the United States Marines and President Jefferson's Navy in the battle of Tripoli and ended for a time by the British navy in the 19th century.





# TRINITYTIDE

by Fr Theodore Eklund, St. Vincent's Church

WE are soon coming upon the time of Advent, and for the Western Rite, the beginning of the new church year. Those of us who use the Rite of St Tikhon are currently in the season called Trinitytide. Throughout the summer, we have been celebrating what our worship materials describe as the Sundays after Trinity, at least when no major feast takes precedence.

But what is Trinitytide? Why do we number our Sundays this way and where did it come from? Trinitytide is the name given to the season of the church year between Trinity Sunday and the first Sunday of Advent. Each of these Sundays is designated by the number of

weeks it is after the Sunday when we celebrate the Feast of the Holy Trinity. For example this year, October 5 is the 15<sup>th</sup> Sunday after Trinity, or fifteen weeks since Trinity Sunday which was celebrated on June 22. The Trinity season is the longest season of the church year although the exact length varies. This variance happens because Trinity Sunday is a movable feast, tied to the date of Easter. No matter how many Sundays there are in the season, the last Sunday in Trinitytide is always designated as The Sunday Next Before Advent.

Each of these Sundays has a particular Mass assigned to it. It includes specific propers to be used that day, including the epistle and gospel. These specific propers and lessons are used no matter what numerical day on the calendar the mass appears, unless that day is a major feast. In that case, the Sunday after Trinity is commemorated by use of its collect, secret, and post-communion. The liturgical color for vestments during Trinitytide is green.

The usage of Sundays after Trinity is not the only possible way to designate these Sundays. The Gregorian Rite calls them Sundays after Pentecost. In both rites, Trinity Sunday is still on the same day, the Sunday after Pentecost. The Rite of St Tikhon also calls it Whitsunday. But in the Gregorian Rite, the Sunday after that is called the 2<sup>nd</sup> Sunday after Pentecost rather than the 1<sup>st</sup> Sunday after Trinity. This method continues throughout the season, with the Sundays after Pentecost ahead by one until Advent.

The reasons for this variety in calendrical observances are related to differences in ancient cultural and liturgical usage in parts of Western Europe. There were also differences of opinion regarding the importance of certain feasts around the end of the first millennium.

The practice of the early Western Church was very different from what we see today. Many of the Sundays of the year were not designated by specific services, but were instead *ad libitum*, or 'at one's pleasure'. The priest selected from a provided list of propers and utilized them at his discretion. The idea of Sundays being '*ad libitum*' began to decline at the end of the seventh century. In its place, two different methods of calendar observances appeared.

In what is called Gregorian practice, or Roman usage, the calendar was set up as a festal cycle, with as many Sundays as possible tied to fixed dates. Many of the Sundays after Easter were grouped around feasts of specific saints, whose celebrations fall on the same day every year. There was a provision for up to ten Sundays after Easter, not including Pentecost and its Octave. There was one Sunday before and six after "The Apostles" or the Feast of Sts Peter & Paul (June 29). After this there were five Sundays after the feast of St Laurence, (August 10) and six after the feast of St Cyprian (September 14). Any gaps in the number of Sundays could be filled in after the summer and autumn Ember days.

Meanwhile, in France the Gelasian books had developed their calendar into three sections; movable feasts, fixed days, and masses for special occasions. In this case, most of the Sundays after Easter were anchored to the moveable feast of Pentecost, and were numbered together after it in an unbroken sequence. This practice of tying the Sundays to a major feast eventually won out in the churches of the West.

However, in England and Northern Europe, there arose a new devotional festival that would impact this observance. Possibly developing from earlier offices, Bishop Stephen of Liege, (903-920,) instituted the Feast of the Holy Trinity, to fall on the Sunday after Pentecost. It quickly spread throughout England, Germany and the Low Countries as a major feast. It appeared in English Missals since the time of Osmund (d 1099). It was especially popular in England partly because it was on a Trinity Sunday in 1162, that Thomas Becket was ordained as Archbishop of Canterbury. He then promoted its observance throughout the country.

For the churches of England and Northern Europe, the importance of this new yearly

festival can be seen. While they still used the Gelasian system of anchoring a group of Sundays to a movable feast, they chose to anchor the Sundays until Advent to Trinity Sunday. They designated the Sunday after the feast of the Trinity as the 1<sup>st</sup> Sunday after Trinity. The Church of Rome called this same day the 2<sup>nd</sup> Sunday after Pentecost. Rome did not begin to celebrate the Feast of the Holy Trinity until 1334.

In addition to the importance of the day, there were also practical reasons for the Northern churches to set up their calendars in this way. The Feast of the Holy Trinity took precedence over what Rome called the First Sunday after or the Octave of Pentecost. In setting up an 'unbroken sequence' of Sundays, it is more usual to start with the first number of a sequence, rather than with the second.

The practice of numbering Sundays after Trinity can be seen in England in the usage of the Pre-Reformation Sarum Rite. It continued to be used even after the Reformation in English churches and those that evolved from it. Our Rite of St Tikhon, which had its development from the English usage, still uses the season of Trinitytide to this day.

BLESSED BE THE HOLY TRINITY & UNDOED



UNION WE WILL CONFESS HIM BECAUSE HE HATH SHewed HIS MERCY UPON US





The Antiochian parishes' picnic featured soccer and volleyball for the teens and games for the children and much sitting and talking for the adults. Thanks to our folk who brought food and chairs and made new friends from the six other parishes in Colorado. His Grace Bishop Basil arrived in the afternoon and concluded the day with Vespers at 5:00 PM.



The Churchwomen's Tea was served as a Fundraiser for several good causes. Dana, Laurie, Penny and Mary have made preparations to serve on this elegant occasion.



At the Lodge at St. Laurence we see Dr. Max Greenlee and Elisabeth talking with the Chancellor of St. Vladimir's Seminary, the V. Rev'd. Chad Richard Hatfield. We are most thankful for Fr. Chad's teaching, preaching, and prayers during his visit.



Dom James offered blessing prayers at the St. Laurence Cemetery and many folk watched the solemn blessing of the graves by Fr. Chad Hatfield with Fr. John, Rdr Polycarp and the Ryan family attending on Holy Cross Day. We all went to the foundations of the Chapel for evensong and then to the Lodge for a most pleasant meal prepared by Tracy Ryan. After a walk down the valley at dusk we all returned to our homes. Thanks be to God.



At present, Christian burial at St. Laurence is offered to Orthodox Christians with the advantage that the Cemetery grounds are hallowed. There is planned a Chapel of All Souls midway up the hill for burial services and commemorations. In the Western Rite tradition it is most appropriate to offer Requiem Masses for the repose of the souls departed. Many folk have expressed their desire to have 'all that's mortal' resting in the Colorado mountains at St. Laurence. To encourage the decency of Christian burial, and to discourage cremation, we offer grave sites for \$1,000 (charitable donation portion \$750) with an additional cost of \$300 for the vault which preserves the grave. Call 303-722-0707 and Fr. John can direct your inquiry to the proper authority at St. Laurence. We also recommend some Monastic sources for caskets (benefits the guys who pray) and mortuary services that are less likely to bankrupt the family. Lord have mercy.







His Grace, Bishop Basil tonsured three Acolytes, Austin Ryan, Michael Rench and Sean Huft plus two Readers, John Woolley and Silouan Cate and one Subdeacon, John W. Brainerd. Thanks to Fr. Anthony Miller for preaching at the St. Michael's Day Mass and for hearing Confessions before the Mass. His Grace also Chrismated the newly Baptised Virginia Rose and the newly received convert to the Orthodoxy, Mr. Mark Saunders whose son is Fr. Deacon Mark Douglas Saunders.



There are no monastics in the Archdiocese... so who are these folks?



His Grace, Bishop Basil with Subdeacon John & Acolytes Daniel Brainerd; Guy, Dana, & Acolyte Sean Huft; & Acolyte Michael with parents Mary and Alan Rench.



Virginia Rose, whose grandparents are Bill and Lee Banta, was Baptised in the new Font by Fr. John and then Chrismated by Bp. Basil. She held on to Mark Saunders arm while he also received the Mystery of Chrismation.



Bro. David is here with Mr. Dallas Shipp who was anointed with the oil of catechumens and blessed before his pilgrimage to Virginia where he joins Fr. Alban Waggeneer at Holy Trinity Church in Lynchburg. We hope to find a bride for Dallas and six other most recommendable young men from this Parish. There is a rumour of beautiful and eligible young women at Holy Cross Church in Santa Fe, New Mexico... sighted as recently as last week.

The Teen SOYO at St. Mark's hosted a Masquerade Ball for the local parishes. Part of the fun was the changing songs and dances that filled the evening. Thanks to Matushka Deborah and the parents who parked in the library and kitchen during the event and helped with the decorations and food and cleanup in the aftermath. These are fun and wholesome events. Thanks to all who worked to build our new Parish Hall and to many contributors, including Lancelot Andrewes Press ([www.andrewespress.com](http://www.andrewespress.com)) for the funds for the new construction.





# THE MOTHER OF GOD: A CONTEMPLATIVE REALIST

Dom James M. Deschene  
Abbot of Christminster

IN our highly secularized age, there are many who would find the linking of the words *contemplative* and *realist* a conundrum, if not an absurdity. Crudely expressed, the general notion would be that a contemplative is someone with his head in the clouds and a realist someone with his feet on the ground. And there is little doubt, in this hard age, which of two deserves respect and which deserves contempt. The secular consensus would be that the contemplative is engaged in a flight from reality and, at best, might deserve our pity. There would be little question that the realist is "where it's at."

I think, though, that the pity might be better directed against the realist – the *mere* realist – as having the more restricted view and the more constricted life. For while the mere realist cannot accept the contemplative's vision, the contemplative is able to span both views and be a realist as well. The Mother of God is an example of what I mean.

Note the presence of the word and idea of temple in the word contemplative. The contemplative is he or she who recognizes creation as the temple of God and sees all things in it under the aspect of God's rule and governance. Nothing created is alien to the contemplative's vision, for this vision is that of the Creator himself who in creating saw all things as good, even very good. The mere realist, wholly enmeshed within creation and having no vision of a Creator, sees only what is before his eyes and is blind to any higher or greater vision.

We know from the Church's tradition and liturgy that the Mother of God was introduced to the life of the Temple from her early years. She who would be the womb and vessel of God was no stranger to God's house or to God's mind and view. She became, as a result of this early initiation into temple life, a true contemplative. But she also was and remained a perfectly earthy and realistic woman.

It is because of this richness of her nature, and its careful balance, that she greets the angel of the Annunciation with two statements: one, an earthy question, as to the how of this heavenly action: "How can this be since I know not a man?" Blunt biology lies behind that realistic question and it receives a complete and honest answer that goes beyond biology and science into the region of the temple and its holiness: "The Holy Ghost shall come upon thee, and the power of the most high shall overshadow thee." To the wisdom and truth of such words mere realism has no access – they simply do not compute. But blessed Mary – expert in both realism and contemplation – recognizes at once the full reality and

truth of the angel's words. And her whole-hearted response is immediate, unhesitating, unclouded by ignorance or doubt: "Be it done unto me according to thy word." Fiat! – let it be so!

And it was so – and the history of the world radically changed at that moment and the long exile and alienation of our race from God was reversed. Who else but a contemplative realist could have so responded? For in so assenting to the angel's words – and to God's will – she took upon herself not only the conception of God's Son within her, but the full responsibility of bearing a child, of nurturing and raising a child – with its years of wearying toil and heartbreak.

For this woman – this contemplative realist – God was no mere concept or notion. For centuries the theologians and prophets of Israel had tried to capture in words something of this vast divine reality. Yet it is she, humble Israelite woman, who carried the Word alive and kicking in her belly. She herself became the living temple of God, having been nurtured to do so by a life of contemplation, of being conformed to the reality of life with God.

No stranger to the temple, no stranger to the sheer facts of earthly life, this is the woman who became God's birth-giver, who nurtured him, washed his clothes, cooked his meals, bandaged his scrapes, wiped away his childhood tears. No aspect of human joy or tragedy was alien to this woman. Life had not to explain itself to her. She had given birth to her Creator, to infinite Love; she would see infinite Love slaughtered before her eyes. She can rightly say with the pagan writer Terence: "Homo sum: nil humanum alienum puto." "I am a human being and find nothing that is human alien to me." That's the realist speaking. But the contemplative in her knew, as the pagan writer could not, that the very meaning and destiny of being human had changed in the birth of her Child. He, by taking on our wounded humanity, leads it out of captivity to sin and death, emptying the tombs of our lives.

All of this is part of the role of Mary, contemplative realist, who shows us the pattern we must follow in being vessels whereby Christ enters and conquers the world today. As blessed as she was, her Son, affirming her blessedness, goes on to say, "Yes, but blessed are you who hear the word of God and keep it." We are summoned to the same vocation as she – to bring forth Christ into the world. And we must do it in the same manner, with our hearts grounded in God by contemplation, and our feet firmly on the ground in the sin-haunted reality of our world.

What a perfect image and pattern for an Oblate in the world is this holy woman who, by her perfect obedience and Fiat – Thy will be done -- becomes in the midst of earthly things a temple vessel bearing God into the world. §



# THE BATTLE OF LEPANTO.

by the Reverend John Mason Neale, D.D.

*The Triumphs of the Cross*

*Tales of Christian Endurance*

The Juvenile Englishman's Library, VOL. XIII

LONDON 1846

Dr. Neale here gives a dramatic account of the events of a great sea battle won by combined Catholic naval forces on 7 October 1571. The Christian understanding is that the cause of this Victory was then, and ever since, attributed to the Virgin Mary whose intercession to God was asked all over Europe and whose image of Our Lady of Guadalupe was carried in the state room of the Admiral's warship. Fasting and recitation of the Rosary with Confession was imposed on the whole navy. This Victory is memorialized in the dedication of October 7th to Our Lady of Victory, now celebrated as Our Lady of the Rosary.



IT was as bright a Sunday morning in October as the sun and the gale could make it; the Mediterranean danced and rippled to the northern breeze, and every little wave was crested with broken gold. The bold shores of Ithaca on the one side, the softer hills of Livadia on the other, glowed in that lovely morning: the breeze brought the sweet scent of orchards and vineyards, of olive-trees and autumn hay, far over the briny waves, as if to sadden the heart of the sailor with thoughts of the gardens and meadows of his own country.

The day was come which was to decide the question, whether the Turkish empire should overwhelm the Christian States of Europe. The followers of Mahomet, arising in Arabia, had gradually spread themselves through Asia and Africa; they had overwhelmed Constantinople, and were trying hard to win their way still further west. The Venetians, and Philip of Spain, had made a league with the Pope to oppose them: they had prepared men, and fitted out galleys; they had chosen admirals, and laid up stores; and then, committing them to GOD, they had sent them forth to fight for Christendom against its most cruel enemies. The eyes of Europe were fixed on that fleet; for every month brought fresh tidings of the

victories of the Turks; and it seemed as if nothing could withstand their progress. They had overrun Cyprus, they had taken Famagusta, and murdered its brave defender; and now their fleet sailed victoriously through the Grecian seas, ravaging as Mustapha Pasha gave orders.

It was a beautiful sight to behold the hundred and sixty galleys of the Christians, formed in line of battle, and beating up to windward: the spray flying off from their prows, the waves cleft through by their keels, and dancing away behind them. There was Don John of Austria, son to the Emperor Charles V., the commander-in-chief: as he stood on the deck of his galley, and marked how the Infidels had the advantage of the wind, and how their front of two hundred and fifty vessels

extended right and left far beyond his own, it is not to be wondered that a dark shadow sometimes crossed his face; and he thought of the miseries of Christendom if he should be delivered into the hand of his enemies. There was Colonna, general of the Pope's galleys; there were Vimero and Loredano, who commanded the Venetian fleet; while two officers of great name, Doria to the right, and Barberigo to the left, bore down on the enemy.

And so now the two fleets were about a mile one from the other; when Ali Pasha gave orders to form in line of battle, and to lie to for the Christians. Don John raised the great standard of the Cross, which had been solemnly blessed by the Pope; and at the same moment the Priests, each in his different galley, brought forth the image of the crucified SAVIOUR, and set it up on the deck, as a token for Whom that army fought, and under Whose protection it might hope to conquer. And forthwith Don John, leaving his own vessel, was rowed in a little skiff to and fro among his galleys. He reminded his men of all the cruelties that the Turks had exercised, — of all the vengeance that they still threatened; how many captives groaned in their dungeons, how many slaves toiled in their fetters; how daughters had been torn from their mothers, and wives from their husbands; and those that had been brought up to wealth and luxury laboured at the mill, or wrought in the arsenal. "And if," he said, "you have not hearts to feel for those whom you have never seen, know, assuredly, that if we this day fail, those that are nearest and dearest to you will suffer the same miseries; if you will not revenge the children of others, your own sons shall go into captivity; if you sit still while the cities of other states are ruined, neither shall Venice escape, because she is the bride of the sea; nor Rome, because she is the queen



# OCTOBER MMVIII

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Please note that Choir rehearsals and other Guild meetings are announced in the Sunday bulletins as appropriate.

Please see other useful web sites at : [www.andrewespress.com](http://www.andrewespress.com) and <http://saintlaurenceosb.org/>

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Two new devotional books are in publication with delivery dates expected in November for <i>St. Ambrose Prayer Book</i> and in December for <i>The Book of Common Prayer</i> . The <i>St. Ambrose</i> is a devotional prayer book for Western Rite faithful and we hope a suitable replacement for the venerable St. Augustine's Prayer Book. <i>The Book of Common Prayer</i> is a rather more traditional and comprehensive expression of the classic BCP which will include Prime, Text, and Compline with a complete Holy Week and expanded Proper of the Saints.			<b>1</b>  <i>S. Remigius, BC</i> Matins – 7:00 AM Mass – 7:30 AM  Mass 12 NOON Evensong – 5:30 PM	<b>2</b>  THE HOLY GUARD- IAN ANGELS.  Matins – 7:00 AM Mass – 7:30 AM  Mass 12 NOON Evensong – 5:30 PM	<b>3</b>  <i>Feria</i>  Matins – 7:00 AM Mass – 7:30 AM  Evensong – 5:30 PM	<b>4</b>  <i>Of Our Lady</i> <i>St. Francis</i>  Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Evensong – 5:30 PM
<b>5</b>  XV TRINITY  Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM  Evensong – 4 PM	<b>6</b>  <i>S. Faith, V.M.</i>	<b>7</b>  <i>Our Lady of Victory and the Rosary</i>  Matins – 9:30 AM Mass – 10:00 AM	<b>8</b>  <i>Feria</i>  Matins – 7:00 AM Mass – 7:30 AM  Mass 12 NOON Evensong – 5:30 PM	<b>9</b>  <i>Ss. Denys &amp; Companions, M.M.</i>  Matins – 7:00 AM Mass – 7:30 AM Evensong – 5:30 PM	<b>10</b>  <i>Requiem of all Faithful Departed</i>  Matins – 7:00 AM Mass – 7:30 AM  Evensong – 5:30 PM	<b>11</b>  <i>Of Our Lady</i>  Rosary – 7:30 AM Matins – 8:00 AM Mass – 8:30 AM Coffee – 9:10 AM
<b>12</b>  XVI TRINITY  Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM  VESTRY  Evensong – 4 PM	<b>13</b>  <i>Ss. Edward, K.C.</i>	<b>14</b>  <i>S. Calistos of Rome, B.M.</i>	<b>15</b>  <i>Our Lady of Walsingham</i>  Matins – 7:00 AM Mass – 7:30 AM  Mass 12 NOON Evensong – 5:30 PM	<b>16</b>  <i>Feria</i>  Matins – 7:00 AM Mass – 7:30 AM  Evensong – 5:30 PM	<b>17</b>  <i>S. Etheldreda (Audrey) Queen and Virgin</i>  Matins – 7:00 AM Mass – 7:30 AM  Evensong – 5:30 PM	<b>18</b>  <i>St. Luke, Evangelist</i>  Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM Book Study – 10 AM Evensong – 5:30 PM
<b>19</b>  XVII TRINITY  Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	<b>20</b>  <i>Feria</i>	<b>21</b>  <i>S. Hilarion, Ab.</i>	<b>22</b>  <i>Feria</i>  Matins – 7:00 AM Mass – 7:30 AM  Mass 12 NOON Evensong – 5:30 PM	<b>23</b>  <i>Feria</i>  Matins – 7:00 AM Mass – 7:30 AM  Evensong – 5:30 PM	<b>24</b>  <i>S. Raphael the Archangel</i>  Matins – 7:00 AM Mass – 7:30 AM  Evensong – 5:30 PM	<b>25</b>  <i>Of our Lady.</i>  Rosary – 8 AM Matins – 8:30 AM Latin Mass – 9 AM  Evensong – 5:30 PM
<b>26</b>  OUR LORD JESUS CHRIST THE KING  Matins – 7:30 AM Early Mass – 8 AM School – 9:10 AM AC Matins – 9:45 AM High Mass – 10 AM Evensong – 4 PM	<b>27</b>  <i>The Vigil of Ss. Simon and Jude</i>	<b>28</b>  <i>St. Simon &amp; Jude, Apostles.</i>  Matins – 9:30 AM Mass – 10:00 AM	<b>29</b>  <i>Feria</i>  Matins – 7:00 AM Mass – 7:30 AM  Mass 12 NOON Evensong – 5:30 PM	<b>30</b>  <i>Feria</i>  Matins – 7:00 AM Mass – 7:30 AM  Evensong – 5:30 PM	<b>31</b>  <i>Vigil of All Saints</i>  Matins – 7:00 AM Mass – 7:30 AM  Evensong – 5:30 PM	<b>1 November</b>  <b>ALL SAINTS DAY</b>  Rosary – 8 AM Matins – 8:30 AM Mass – 9 AM  Evensong – 5:30 PM



## TRAITOR

IN the shadow world of present day anti-terrorist espionage, U.S. Special Operations officer Samir Horn (played by Don Cheadle) finds his role as a double agent increasingly difficult, as he must participate in increasingly more heinous acts of violence to maintain his cover. Born in Sudan, he lived there with his father (an American? It is not clear from the film), a devout Muslim, until he witnesses his father being killed in a car bomb by terrorists. The film does not explain who is responsible for the car bomb. Somehow, this motivates Samir as an adult to become an American soldier, while remaining a devote Muslim, and eventually, a counter-terrorist operative.

In many ways, the movie plays out like a spy thriller. There are the usual globetrotting venues: Yemen, Marseilles, London, Canada. There are the usual narrow escapes, gun fights, and stuff blowing up. There is a great deal of some American spies chasing Horn as a bad guy (ala Jason Bourne), while his handler tries to keep him alive and keep his cover intact. Samir has infiltrated an Islamic terrorist organization, but must be careful not to reveal his true identity. This is all very Hollywood. However, things become more serious after several people are killed in a bombing of the American consulate in Marseilles. Samir, an explosives expert, feels responsible, as he is the one who set the bombs, and performed the detonation. His dark ops superior tries to convince him that it was not his fault. Samir however, is not so sure.

Traitor takes a shot at some interesting issues. Really, the title, Traitor, raises the question. Who is the Traitor? Is it Samir Horn? Through most of the film, it is not clear if he has 'gone to the dark side' and actually joined the terrorists, and thus become a traitor to the US. His terrorist friends and cohorts are never quite sure if he is quite loyal or is a traitor to their 'cause'. Is the US the traitor? Of course the US educated terrorists think so (the main characters, Samir, and his friend Omar, reveal that they dream in English). Or, is the real traitor the shadowy world of the Muslim arch-terrorists, who exploit the idealistic young Muslim men for their own (unexplained) ends.

I was interested in the film's portrayal of Samir as a devout, principled man. The film portrayed him as man with compassion and great remorse for his actions. Traitor reinforced my conviction that we must be careful and precise in our judgment of people and their actions. For example, I have often heard Muslims characterized as Arabs. As members of the Antiochian Orthodox Church, we should know that many of our Church brethren are definitely of Arab descent, but are definitely not Muslims! And, while I acknowledge the very troubling facts outlined in last month's Lion Newsletter regarding political disruption caused by the expansion of Islam into the open societies of the West, I believe we must be "Wise as serpents, and harmless as doves." (Matthew 10:16) I think we must hate the sin and love the sinner. What I mean is we must be careful to judge each individual Muslim actions, and not simply condemn him as a 'Muslim terrorist enemy'. As I watched the film, I couldn't help thinking that Samir reminded me of a character in C.S. Lewis' The Last Battle (yes, I'm going to quote a children's book to make a point about a Hollywood movie. Sorry about that, but nobody ever said that movie reviewers were particularly sophisticated). He is a righteous young Calormene officer, who has been seeking his god, Tash, all his life. When he meets Aslan (Lewis' symbol of Jesus in the Narnian world), after the end of Narnia, Aslan explains to him that anything he did with good intent, even if it was directed at Tash, was still nevertheless a gift to Aslan. Since Aslan is the source of all good, he collects all good to himself. I cannot help but think that the righteous actions of Samir Horn would also be gathered to Our Lord. And, I must say that I very much enjoyed Traitor, as it gave me an opportunity to reflect on the issues of righteousness, responsibility, and judgment.

AS I watched Brideshead Revisited, I felt confused. I read the novel by Evelyn Waugh in college. While this was a long time ago (just ask my kids), my recollection was that Brideshead Revisited is about a wealthy Roman Catholic family in England between WWI and WWII. Sure enough, that was also what the film was about. However, I had this vague memory that Evelyn Waugh was himself a Roman Catholic, and thus sympathetic to Roman Catholics and their lives and values. Well, the new film could hardly be less sympathetic to Roman Catholicism. Every scene that included references to the Church or showed the characters praying or in church was creepy and ugly. I left the theater think that my memory really wasn't too good of my old college days, but what could you expect (again, ask my kids)? Well, it turns out (as I'm sure anyone who is familiar with the book is aware) that my memory wasn't in fact completely faulty. I read a review of Brideshead Revisited in the National Review. It confirmed that in fact the movie was a completely departure from the book on many levels.

So, while the movie was quite visually beautiful, if you enjoy the between the wars era in England, the big country houses, the open fendered roadsters zooming through the idyllic English countryside, and the actors were good (Emma Thompson in particular was wonderful as the nasty mean Lady Marchmain), if you have any love for Evelyn Waugh, or you can't really stomach the old 'the Church is the root of all evil' theme, then stay away from this film.

### TROPIC THUNDER

Yes, it was funny. No, don't take the kids. Yes, they blow up a bunch of stuff. No, it never really got beyond a bunch of gags, although there are many good ones. Yes, Robert Downey, Jr is having a good summer. Yes, I liked it.

### BURN AFTER READING

tells the story of a minor CIA functionary (played by John Malkovich) whose memoir falls into the hands of two unwise gym employees (played by Brad Pitt and Frances McDormand). They attempt to blackmail the CIA agent, with mixed results. Meanwhile, the CIA agent's wife is having an

affair with a lackadaisical treasury agent (played by George Clooney), who also somehow

ends up having another affair with one of the gym employees. While this all sounds like it could be very funny (and parts of it are), overall it is just too dark. John Malkovich's character especially is so very sad; he is so desperate for something, anything of relevance in his life. This theme of desperation also could have been quite interesting. However, the filmmakers just couldn't resist all the funny farcical bits.

THE LION  
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address correction requested



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